

"To promote Christian ideals for agriculture and rural life; to interpret the spiritual and religious values which inhere in the processes of agriculture and the relationships of rural life; to magnify and dignify the rural church; to provide a means of fellowship and cooperation among rural agencies: *Toward a Christian Rural Civilization.*"

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## The Significance to Rural Religion and the Rural Church of So-called Secular Agencies Related to Agriculture, the Home and Rural Life

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We admit a problem in connection with the rural church, but it is not so much one of resuscitation of the church as our fathers knew it, but rather one of adjustment to their dreams and triumphs. While many have been bemoaning a decline in religious expression, the facts are that during the last twenty-five or thirty years we have been experiencing one of the greatest religious revivals of the country's history. During this period, the hopes and sometimes undefined ambitions of our predecessors have been coming to pass with almost dramatic sequence. Marvelous advances have been made in the extension of such social benefits as tend towards the Divine intention in human fulfillment.

Awakened desire for better living has found its counterpart in the devotion of scholars in both the physical and social sciences--men who have worked without reserve or thought of gain. As a result, parental responsibilities and child welfare are no longer the subjects of that mere exhortation and that remonstrance which do not clarify issues. Youth groups are ceasing to be gatherings for precept and a bit of fun; and, more and more, boys and girls are being submitted to programs prepared by specialists in which ordinary work is made holy and pleasurable and proper conduct both natural and attractive. With faithfulness and concern, the church has ever preached the payment of debts and the providing of proper household appointments, and these exhortations were responded to, but often through bitter struggle against great odds. Now the meeting of these obligations is becoming an organized interest of society, e.g., the Farm Security Administration is placing much of this desired attainment within easy reach of farmers in the lower income brackets.

Health and moral well-being, always a concern of the church, are becoming community objectives furthered by scientific approach. Public schools are planning and conducting their courses for the development of a life rather than just the making of a living, and in the social science studies they are making a strong Christian appeal under the head of citizenship. Through labor-saving machinery, much of drudgery has been turned into pleasurable occupation, and, best of all, the inherent possibilities

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in a man, rather than his immediate attainments, are being made the measure of his worth. ALL OF THIS HAS COME ABOUT BY THE MOTIVATION OF THE CHRIST SPIRIT. Now we await the day when the church in general will recognize these values and classify them as religious attainments--as the logical sequence of Christian influence--and constructively adjust their programs thereto. No statistical tables now in use can begin to tabulate the length and breadth of Christian influence.

But adjustments which call for rather radical changes in our definitions, even though they greatly increase our fraternity of workers in the Kingdom of God, are a bit difficult to make. To classify the Scout Master in the same category with the Sunday School Superintendent, or the unselfish local leader of a 4-H Club with the Sunday School teacher of equal devotion, has not been the general habit. Yet success in either calling demands the same spirit. I will never forget the first 4-H gathering I attended. The young leaders were holding an experience meeting, and a young lady, whom I judged to be about seventeen years old, was telling of her efforts in encouraging a group of juniors, the youngsters between ten and twelve, to work through their projects. As in an earnest and natural manner she talked about her problems and accomplishments, I called to mind a passage of Scripture, "To him that overcometh, will I give to sit with me on my throne." Possibly she may not have known of that passage, but my mind was running into the future and picturing a developed power of perseverance which was enabling the boy, now a grown man, to carry through some highly important task, for which accomplishment a young girl had laid the foundation. Therein lies one of the grand features of 4-H Club work. The leaders are able to integrate their precepts into some actual life project which makes the impression permanent. It is true they deal with material things. But God made the material and no one has ever been wise enough to draw the line of demarcation between the material and the spiritual.

One of the most fundamentally religious conversations I remember within the last year was with a regional director of the Farm Security Administration. As a trained sociologist, he laid before me his hopes and ambitions, as based upon the needs of the people with whom he worked. I got the impression of a man whose seemingly mundane and political task developed his Christian spirit. Religion, both in its stimuli and in its expression, is closely connected with actual life experiences.

As a pastor, I never felt that I had the talent of the evangelist, though admiring it in others. In the evangelistic service, the preachers seek to make their audiences conscious of the presence or availability of the Spirit of Christ and to lead them to submit to His guidance. Many a time it has been my privilege to tell school teachers and others, in what we call the secular spheres, that they were ministers of Christ. To that accusation, I have experienced some interesting responses and reactions. Perhaps in this way I, too, may have exerted a little of the evangelistic influence. I well remember a Rotary Club dinner in Chester, Pa. In that city, there are a few blocks along the Delaware River which present very difficult social problems. In this particular district, a Boys' Club had been organized and was being conducted by a group of business men who were giving many of their evenings to the boys, and had achieved some splendid results in diminishing crime. At this particular Rotary dinner, a lawyer made the address and it was in the interest of these underprivileged boys of Chester. In straightforward manner and with pronounced emphasis, he pleaded with his audience to give some of their time as well as money to these unfortunate youngsters. When he sat down, I leaned over to the man next to me, saying, "That was a great Christian address. My neighbor looked at me in some surprise and said, "Why, do you call that a Christian address?" Yes, and why not? Was he not asking others to share in an enterprise conducted in the interest of boys whose surroundings were leading them into sin? Did not Jesus give himself to serve in the interest of the less fortunate that he might make them better? While a man does not have to be thinking continually about the person of Jesus to do the things Jesus approves, it is nevertheless a help to become conscious of that great association.



The realm of the Christ is becoming very large. His servants are legion; we have no way of numbering them. "They shall come from the east and from the west, from the north and from the south, and shall sit down on the right hand of the throne of God." To this ever increasing army--increasing both in numbers and in efficiency, and inspired by the Christianity of the ages--it is the privilege of the church to adjust its constructive forces of inspiration. This army is matchlessly defined by Sir Wilfred Grenfell in his statement: "The church means to me all those who, consciously or unconsciously, are furthering the Kingdom of God on earth."

For further illustration of the wide expanse of religious motivation, we will refer to the rise and development of the Agricultural Extension Service. This consideration will include not only early pioneers but also many in the present-day service. The beginnings may appear to be strictly materialistic and indicate no particular vision of the wide activities the service very early assumed. The only prophesy of the future was in the spirit of the early workers. In Enterprise, Alabama, there is a monument to a bug. It was erected in honor of that little intruder from Mexico, the boll weevil. But there is a much more important monument to that little creature in the now far-reaching influence of the Agricultural Extension Service. Of course, we are warranted in believing that there would have been an Extension Service under Federal direction anyway, but it so happens that this entomological problem caused by the boll weevil became the springboard from which the gathering interests and inspirations were launched that and the prevailing passion of Seaman Knapp which constantly led him to see beyond the present moment and into that wider horizon which he felt, though, like other prophets could not always define.

In this period of beginnings, Seaman Knapp was the prominent figure, but this weevil episode was just one section of a life motivated throughout by religion. This assertion is based on a study of his life which reveals the same general attitude whether he was dealing with problems on the farm, with business ventures, with teaching, or in the pastorate of a church. Like that of many another "man of the hour," his life throughout followed a most circuitous route. Starting in New England as a teacher of Latin and Greek in a ladies' seminary where a bit of rural interest was cultivated by the setting of a large school campus, an accident which resulted in impaired health changed his course. He finally landed on a farm in Iowa. But, although a steadily developing agricultural enthusiast, he could never be called a dirt farmer. We soon find him back at the teaching profession in the school for the blind at Vinton, Iowa. Then followed a period as pastor of a Methodist Church. After that, and possibly more in line with his natural religious impulses, he became a professor at the newly organized school of agriculture at Ames, and for a time its president. Then a business acquaintanceship took him down into Louisiana and into the land business. But just selling land could not fully express his feelings; a more prosperous settlement of the country and, to that end, a more profitable rice culture absorbed his attention. This interest called for trips to the Orient in search of a rice seed better adapted to Louisiana. In this venture, he reminds us of Carleton of Kansas, who, while making that state rich through his patient and costly search for a seed wheat, better adapted to that climate and land, made himself poor. I do not know how this similar interest affected Seaman Knapp's pocketbook, but we do know that it made a great difference to the living conditions and possibilities of the farmers of that section of the state--and that would be a reward for Dr. Knapp.

But now the boll weevil sneaks across the border into Texas and brings about another change of scene and activity. For some reason, Seaman Knapp was called to Texas to wage war on the little pest. In passing, we may state that the appropriation made for this great undertaking is interesting because it was just the same amount as was spent by the National Youth Administration a few years ago in making a rather fruitless social study of the Baltimore area. Of course, more was used before they were through with the experiments this led into, but such was the start. The grant marked the characteristic frugality of the period. But again and again in human history, we learn that much more



depends on the feelings of a man than on the amount of money he can use in gaining some great end. Large grants of money have as often proved a hindrance to human progress as a help.

It was the Christian spirit behind the initial appropriation for the fighting of the boll weevil which led to a successful issue, and probably by another road than the professional entomologist would have followed. Spiritual vision is discerning beyond explored limits, its domain is much larger than is commonly thought, and the objects of its motivation more varied. As the sympathetic student follows the several moves of Dr. Knapp, he is conscious of a striking uniformity in his impulses. He was no more religious as a pastor than as a teacher, or as a director of some new agricultural venture, or as a business man, or as a practical entomologist. An appreciation by Dr. C. Smith, retired chief of the Cooperative Extension Work of the Federal Government and an associate of Dr. Knapp in his Washington experience, reads as follows: "I like to think the Lord is with this nation, for about the year 1903 a great prophet and seer arose in the South, whose work was to lead not only the South but the whole nation to a better rural life." It is interesting to note in the biographical sketches about Dr. Knapp, as in this quotation, that more attention is given to his attitudes and social passions than to his scientific attainments. Such were always regarded as means to an end. His social passion helped him to vision possibilities which, at first glance, would not seem associated with his main objective of the moment.

Now may we consider one of the most interesting developments in social science history? It is the rise of a pronounced social objective from what would be classified as a purely materialistic beginning. But as like only produces like, we must conclude that something other than the economic, something of which the workers may have been gloriously unconscious, was motivating the whole process. Some of our pronouncedly religious acts are unconsciously performed. Sometimes it appears as though religion were at the base of all reality. We have never fathomed the realm of the spiritual. It is a much larger sphere than many of us have been picturing.

Starting with the fight on the boll weevil, Dr. Knapp did not follow the course which would ordinarily have been expected from an entomologist, and he would not be so classified. His eyes beheld a condition which impressed him as even more serious than the weevil's inroads and one which had long been responsible for the backward condition of the cotton-belt farmers of Texas. He took advantage of this to work a more far-reaching accomplishment. His first approach was by the way of crop rotation. But to carry out this new project there must be some experimentation, and experimentation entailed adventure, and adventure entailed some risk. Risk, in such an adventure as this required the exercise of some social feeling. To prove his theory, someone had to risk a loss. On a minor scale, Dr. Knapp made a test similar to that of Walter Reed, who in calling for volunteers in his fight on yellow fever, uncovered the Christ Spirit in the average man. At Reed's momentous call, men stepped out and saluted, at the same time spurning the thought of reward, as though in the material they were feeling the sensations of the non-material. There seems to be something in every man which is bigger than the average situation reveals. It is the spark of the Divine. In this case the farmers, who had grown weary in the everyday struggle with just their own problems, agreed to act in the interest of the common good. Together with their leaders they lost sight, for the moment, of their own preservation and came alive in the wider interests of the community. For the moment they lost themselves in the stream of life and thus became miniatures of the Christ. No wonder something grander than any of them then had in mind was born.

This step led to further progress. They seemed to get on a right road--on the road which had beckoned without being seen, and every right road leads to the Eternal City. The men who, to good effect, had run a bit of risk were ready to go farther. They became local leaders in the growing enterprise. As the task widened, they unconsciously began



to lay those foundations which, through many evolutionary steps, finally produced the County Agricultural and Home Demonstration Agents and other equally valuable social servants that have made such great contributions to individual, farm, home and community life.

As the work progressed, many other men came prominently into the picture--among them Dr. C. B. Smith referred to above. Dr. Smith, in some of his charges to county agents, very definitely places them in the class of religious workers, and with strict regard to the limitations generally given to that term. Some of his statements would put a minister in mind of the charge given to him when ordained. But the difference between the minister's situation and that of the county agent's is based on public appreciation and is altogether to the minister's advantage. When the young pastor begins his work, the public expectancy looks for spiritual effort, and expectancy is a powerful stimulant. But, in the case of the county agent and some other social leaders in that class, the public thought or valuation is in the terms of the economic or strictly material. Some men cannot survive this narrow view and so succumb to the superficial demand.

We see a similar situation in the teaching profession. In many of our public schools the essentially religious element in the regular curriculum, particularly as found in the social sciences, is as pronounced as that of the week-day church school. But the mass of the public, including many church members and even church leaders, still thinks of public school work in the terms of its own youth, when history was a matter of dates and wars, and geography a study of locations and boundaries. For this reason they cannot, in home discussions, take advantage of that presentation which makes history a treatise on the art of living together, and geography the appreciation of other peoples. The fact that, in these spheres, church leaders are not conscious of their own and their fathers' triumphs is one of the pitiable obstacles to adjustments to present opportunities. We could have a wide adult education without added cost if we could but adjust the interest of parents in homework to the present school programs, and if we could frame our Sunday School lessons with the latter emphasis in mind. It is not uncommon, even now, to find a group of religious educators sitting around a table working on curriculum matter without a public school text in sight.

But adjustment to opportunities, even though they mark a most desired advance, is quite difficult. It is easier to keep on in the old channels. We are used to them and we trust them. Some of this conservatism is good for it does serve to keep people from everlastingly jumping around after new things. But it is also a fact that one can get too much of a good thing. The church and church institutions have imbibed of the beverage of conservatism a bit too deeply. There is a difference between loyalty to the "old time religion" and being stupidly drunk, and grumblingly determined to remain so. We also tend to think of ourselves as a group set apart for transcendently religious work instead of part of the on-going social order in which the church organization, as such, should figure as an inspirational force in the midst of that greater body of the church invisible--that great host who, consciously or unconsciously, are furthering the Kingdom of God on earth. Religion is not something APART FROM but is PART OF all normal living. It is the impulse which, if followed, holds us on the road towards righteous fulfillment of life.

It is certainly one of the hours of great privilege on the part of the church to be able to step thus into this large sphere of active Christian endeavor of which our fathers could do little more than dream. But just to adjust ourselves to a triumph is, in itself, a problem from which many seem to shrink. We are hardly prepared for it. For more than twenty-five years we have been in the midst of a great American revival of religion, but it has not been in the conventional sphere. The blessing of God on past labors has not come in just the way we had anticipated and prayed for. We have been looking for the favor of God in the form more of a glorified church than of a di-



versified advance in the very commonplace interests of people. Yet what a blessing for all of us that it did come that way. Supposing the advance in education, in scientific youth movements, in child guidance and family welfare, in community moral regulations, in bettered health opportunities, in agriculture, and in more satisfactory labor conditions, had all remained, for administration and direction, with the church as such, what a monstrosity it would have become. Its task would have been impossible. But with the opportunities for human fulfillment coming as they have, by degrees, and under specially qualified guidance, we can begin to see the grandeur of the attainment the writer of Revelation 21 had in mind, when in his climatic statement he exclaimed, "I will build my temple therein." He was not belittling the church but rather picturing the reaching of its greatest glory, the time when every place where men meet would be holy ground. Surely the time is not yet, but we of this generation can anticipate such a period even as our forbears visioned the opportunities of the present, or at least prayed for the

To all this we are going to adjust ourselves and, in the face of the terrors of war, we will help to hold our human triumphs. The slogan, "Remember Pearl Harbor," is not fortunate for such a time as this, and because we are remarkably free from hate have fallen very flat. Thoughts of vengeance will not produce the kind of abandon to duty which these times require. It is for the retaining of the glories of human attainment of all peoples, which in the late years have become more clear, that we are struggling. Our slogan will need to be, "Let us hold fast that which we have." To this end the church and social servants in general should prepare to protect the advantages already gained and even to add to the same, both for the benefits of true democracy. Volunteer effort may be made to prevent any serious curtailment in the programs which, of necessity, will have to be carried on with reduced appropriations or income. For the lack of prepared volunteer effort, projects started during recent years should not be allowed to suffer. If the organized religious forces would but take this challenge seriously, even greater attainment may be reached. Because of the lack of public understanding and church understanding, which come through voluntary cooperation, many good things have been only partially developed and others only partially used. In social enterprises hired service has its limitations.

The schools are still reaching the multitude of youth up to the high school and junior college period. In several states there are character education plans, many of which are the very essence of workable Christianity. But for spiritual ventures in the school to be effective, there must be a carry-over from the schools to the homes and neighborhoods. No one is so well fitted for this work as that trained church leader who understands and sympathizes with the efforts of the educators. But some of our careful studies have indicated that not more than five per cent of the people, including church members, have any working knowledge of what the schools have been trying to do during the last several years. Through lack of proper understanding, some of the good efforts have been classified as frill. Very many teachers are now ably presenting the social sciences in terms of Christian citizenship. The effect of this approach could be greatly increased--indeed, it could come to be classified as religious, and come to have the force of such classification--if plans could be worked out whereby the discussions of the classrooms could become topics for family consideration around the dinner table and be emphasized by Scripture reference in the Sunday School and other Sabbath services. In this way may we not vision the natural development, through our established institutions, of that devotion to democracy which our national leaders are now trying to foster and which, in its fullness, cannot be attained by any short-cut method?

We are, in very pronounced manner, seeing the need of mutual appreciation between the continents on this hemisphere. Criticisms of the various approaches or lack of the same have been very common. But criticism has always proved a very poor medium for betterment. It is very interesting to note that for a considerable time many public schools have been teaching Pan-American appreciation in their history and geography classes and illuminating the same by the application of art. The cultivation of good-will through



letter-writing between countries has also been going on. Where churches are able to conduct a complementary effort the popular feeling becomes prophetic of the desired understanding. The bettered relations of the countries of this hemisphere constitute a good beyond power of description. To gain this, the extension of the school method is certainly worth considering.

We could carry on our enumerations of needs and openings in schools and elsewhere, but probably this is enough for illustration of inviting possibilities. As to present openings and plans, may I refer to some communications indicating ways in which church leaders can facilitate the work of the extra-church agencies, and also by which said agencies may become increasingly complementary and helpful to each other? A one-page letter from the Farm Security Administration states ways in which their work could be greatly helped by the applied interest of local church leadership. (See Appendix page 8.) The same suggestions would, in part, apply to other social groups. A similar statement has been received from the section of Family Welfare and Parent Education of the Federal Extension Service and is a force well worth cultivating. It has the natural springboard for approaches in this delicate task. A few days ago it was my privilege to sit in at a meeting of a committee on the 4-H Club program made up of officials representing different parts of the country. We considered practical ways for rural ministers to cooperate in that large work. The spirit of the conference was particularly interesting in that it did not express a one-sided desire for help, but rather a facing of a mutual task in the interest of youth and one in which the suggested ventures might be of benefit to all parties concerned. A one-page statement is now available to rural ministers and other social workers who may be willing to prepare themselves for constructive cooperation. (See page 8.) From time to time, documents from other sources are going to be available to those who wish to lend such practical assistance under official direction, for the maintenance of the present growth and efficiency of some tried and proven organization--organizations which, in a very large way, explain the progress in the ideas and ideals which this nation has been experiencing.

A short time ago there was considerable excitement over the possible employment of a dancer as leader in a children's section of Civilian Defense--a new venture among the many. In that frustrated move the serious point which touched my mind was the fact that we already have sufficiently tried and proven youth organizations, tax supported and private, to meet all the needs in mind, provided these institutions can go on functioning as in the past, with some small needed increase in association and resources for the present emergency. These institutions are worth being intrusted with the care of our children and youth. By such recognition we can both preserve them and increase their efficiency for all time. Let us hold fast that which we have.

Many ministers are going to declare themselves ready for the good work of army chaplains. Others will declare themselves ready for the constructive cooperation above described. To these we can give assurance of hearty association with like-minded brethren and of results which will warrant any expenditure of energy which the situations inspire.

We hear much about a "just peace." Surely this is the universal desire of Christendom, but such a peace involves more than generosity to the aggressors. We need for its basis the preservation of those social advantages which, through the years, have accrued in our Christian democracy. These advantages should be preserved in such form as to impress our opponents, while at the same time protecting the rights of our own rising generation.

The world is experiencing a tragedy, the measure of which is not yet in sight. Dark days are here, even though there be many who will not yet recognize the fact. But in the face of all the woe, destruction and death, we can anticipate real victory--a victory which will mean a better world. Our ultimate purpose is different, more comprehensive and socially idealistic than that of the last war. No matter how long the conflict we are not going back to barbarism. Without trying to appear pious, I desire to express the feeling that we are going to be led on, and through, by the strengthening hope, belief and faith that the kingdoms of this world are destined to become the Kingdoms of our Lord and of His Christ. The human race, at least a considerable part of it, was on the way up and out to a greater day--the greatest yet experienced. The war cannot be allowed to stop this advance, particularly when the pursuance of our total program can be made as never before to serve the ends of hoped-for victory in its larger sense. This is a war of spirit as well as of arms. But our desired spiritual end will only result from a more arduous kind of task than speech-making or editorial writing, especially the kind which carries caustic insinuation and poorly veiled criticism.

For our work, tools are within our reach. One of the greatest tests of Christian history is upon us, and for the test we have more and better provision than in any past period. There is room for everyone who will enlist in this struggle for the maintenance and further establishment of God-intended human privilege.



What the Rural Minister Can Do To Help the Program of the Farm Security Administration

The purpose of the Farm Security Administration is to help low-income farmers, by credit combined with education and technical farming advice, to re-establish themselves and become permanently self-supporting. Rural ministers who are interested in advancing the FSA program may help by the following specific steps:

1. Become acquainted with the Farm Security supervisor and the Farm Security program in his own county.
  - (a) This will enable the minister to pass on to needy farm families of his community information about kinds of help they can get from FSA—rehabilitation loans and advice on farming and homemaking practices, loans to buy farms in some instances, debt adjustment, long-term leases, health and sanitation aids, etc.
2. Encourage groups of neighbors to meet together regularly to study over their mutual problems and how to solve these problems together.
  - (a) One FSA "neighborhood study group" decided that rats were the chief problem of their community; they sponsored a successful campaign to kill the rodents. Other groups have found that all the members need certain items of farm equipment which none can afford individually, such as a tractor, or a thresher; sometimes these groups have bought the needed equipment cooperatively. Having the confidence of the people, the minister better than any other person can take the leadership in encouraging study groups.
  - (b) The neighborhood groups also can provide a social outlet for isolated people, and a means of integrating low-income families into community life. Through their groups they can escape their spiritual isolation.
3. Help form small farmers' co-ops.
  - (a) These co-ops should originate in the study groups, where the people first discover their mutual needs, then arrive at a way of working together to meet those needs.
  - (b) The minister should help the group learn the principles of cooperation. Not knowing the simple "rules" by which co-ops operate has been the cause of failure of many co-ops in the past and has contributed to the belief that "farmers can't stick together."
  - (c) Then the minister can tell the group of technical and financial help to co-ops available from the FSA, and at the right time can invite the FSA supervisor to meet with the group.
4. Interpret the philosophy of Farm Security to the community, by sermons, by home visits, and by inviting the Farm Security supervisor on special occasions to talk to the congregation or other groups at the church.

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Opportunities for Constructive Cooperation of Rural Ministers and 4-H Club Leaders

Outside of the home and public school, the church and 4-H Club work are the two agencies having the greatest influence on the ideas and ideals of rural youth in America. In many places leaders of these two vital organizations are working together for mutual advantage and service to young people. Following are a few suggestions on how the two organizations may cooperate:

1. In every county the County Extension Agents welcome the cooperation of the church. They have specific programs fitted to different districts and are ready to adapt the 4-H Club organization and projects to the needs of individual boys and girls, or groups.
2. Either an individual minister, or a group of ministers, may contact the County Extension Agents for general information on 4-H Club work and on how rural youth can assist in the present Victory efforts.
3. There are a number of ways in which ministers may be of special service in furthering this excellent work among young people: Ministers are in an advantageous position to discover and encourage persons fitted for leadership in 4-H Club work. Ministers may serve on committees for county planning, for special enterprises, and for meeting problems which arise. Ministers are able to interpret the spiritual values in this movement and to encourage youth to find an outlet for their Christian ideals in the varied 4-H Club activities. Ministers may help the County Extension Agents in interesting people in leadership training. This will serve a threefold purpose: train men and women to guide youth in their clubs and thus make the work more permanent; develop civic-minded people for the multiplying responsibilities of modern community life; give church workers a widening cultural experience.
4. In these days the rural church has a great opportunity to become the inspiring and integral influence for the highest expression of American life. It is closely related to the home and is society's most constant association for young people. The church should be interested in youth as they get their education, as they develop their adolescent group interests, and as they set up new homes to perpetuate the race and its ideals. A close and harmonious relationship between the church and 4-H Club work is tremendously important for adolescent rural youth.
5. This is a time to meet two challenges: the wartime emergency with its varied problems; the establishment of agencies which will be effective long after the present emergency.